105 443 182 114 blindness that led Benet to conclude: "Everything that is not domestically produced has, therefore, to be obtained from the market, through market transactions, and no exchange or commercial activities of any kind are attempted outside of these times and places. The market place has a monopoly on exchange transactions [amongst Berbers]" (1957:196).

105 443 441 182 434 438 The market itself is not the area of primary concern for the fellah. Professional merchants, of course, fall into another category. But there is little impetus for the growth of an indigenous merchant class. The merchant entrepreneur is, by definition, acting in a way which runs counter to the status economy. He is primarily concerned with devoting his capital to profit or income-producing investments. While the peasant comes to the market with commodities to exchange for money to buy other commodities, the merchant seeks to convert money into commodities which he can resell in order to acquire more money. Social and religious imperatives only interfere with the merchant's freedom of action.[1] Unlike transactions in the social sphere which perpetuate themselves into the future as part of a web of reciprocal obligations, the merchant seeks transactions which are impersonal and terminal at the moment of exchange. He is most at home in the suq, where these conditions are nearest to being achieved.

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[1] I do not mean to draw too close a parallel between the Protestant merchant and his Muslim counterpart. The Islamic business ethic still awaits its Weber.

105 Yet at the same time, the merchant becomes increasingly iso-
443 lated from the culture of the Rif and increasingly involved
441 in the ideology of industrial society.
182

Outside the marketplace, resources continue to be cir-
105 cumscribed by social strictures, credit is based on reputation,
182 prestige is evoked through ceremony, while honor and shame guarantee each transaction. Bulls are killed to bring on rain, witches paid to remove evil eyes, and man continues an intensive dialogue with his external environment based on a cultural evaluation which provides a measure of both social and physical comfort.